to the other. There is the incessant flow of confidence and assurance from the mother and of trust and tranquillity from the child. That little finger held by the tiny child is the sacred emblem of the union of the mother-soul with the child-soul. The mother looks ahead; the child looks at the mother. The mother leads; the child is led. The mother wisely guides; the child trustfully keeps pace. Thus the pilgrimage is accomplished; and there is united joy. God's motherly finger held by our tiny hands brings us into a reciprocity of union with Him through all days, months and years. God starts and sustains a ceaseless abundant stream of parental protection and guidance from Him and of filial dependence and submission from us. Here is the out-going and back-coming of love. Worship is, according to the Rishis, nothing but the completion of the circle of love started, by God in creation. In other words, God's love goes out for man to return to God through worship. Thus there is no separate independent function super-imposed but only the reaction of the human spirit with the vow "Love shall command my love in return". And that vow is made in worship. Thus, as the circle is completed, Love going out in creation and Love returning in worship, there is the constancy of holy companionship.

As man is perfected through worship, he is gifted with *it* continuous enjoyment of intense, ecstatic communion and companionship with God. The thought of God becomes the breath of life; the presence of God shines as a cloudless vision. "Once His gifts I owned; now Him alone". When Mahammed and his two friends lay concealed in a cavern and the enemies' forces came up in hot pursuit, Abu Baker whispered, all in a tremor, "We are only three against a host!" spontaneously avers the Prophet of God. Such is the consciousness of God's presence felt by the prophets, sages and saints. So absorbing is their consciousness of His Presence that separation from Him will be not